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THE
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Chronicle.

NATIVE TEACHERS WELCOMED.



"O it was a cheering and interesting sight to see them collected in crowds upon the beach; and, with their sign of peace, (green boughs,) welcome the messengers of peace to their shores. The natives waded in to us, and took the articles belonging to the teachers on shore."—p. 18.

SOUTH SEAS. NEW HEBRIDES MISSION.

LANDING OF NATIVE TEACHERS AT EKEAMU.

(From the Journal of the Rev. A. W. Murray.)

EARLY on the morning of the 30th of March, 1841, we were close alongside the island of Anatom, the native name of which is Ekeamu. We spent the whole of the day in endeavouring to place teachers on this island, and, through the great goodness of God, happily succeeded. We found great difficulty in making our object understood, and in gaining the confidence of the natives. After various unsuccessful efforts on board, we entered our boat, and went close in to the shore, taking with us two of the Samoan teachers. Our object was to find the Chief, gain his confidence, and ascertain the disposition of himself and his people, in reference to placing teachers among them.

We had but little difficulty in finding the Chief. Our teachers went on shore, and soon returned, bringing him with them. He evidently had very little confidence in us, but was induced, after some time, to come sufficiently near the boat to receive a present; and he intimated, to our great joy, his willingness to receive the teachers. They too, having been on shore and seen the people, felt greatly encouraged, and were satisfied they might land with perfect safety, and take up their abode. Having seen our way clear, we returned to the ship, collected the little property belonging to the teachers, conducted them back to the shore, and had the satisfaction to see them receive a very cordial welcome from the natives.

O it was a cheering and interesting sight to see them collected in crowds upon the beach, and with their sign of peace (green boughs) welcome the messengers of peace to their shores! (p. 17.) The Lord grant that they may soon welcome them and their message to their hearts! *The natives waded in to us, and took the articles belonging to the teachers on shore,* (p. 17.) Having effected our object in landing the teachers, we returned on board. I feel that we have only cause for adoring gratitude to Him, who hath done so great things for us.

This is a fine noble-looking island, immensely superior in every respect to Fotuna. We had a pretty full view of the north side, from the one extreme point to the other. It appears in length about 15 or 20 miles; its breadth we cannot conjecture. The general appearance is very inviting, though it is poor and barren when compared with the rich luxuriance of Samoa.

The natives are rather a poor looking race, much inferior to the Samoans, and many of the other islands to windward; yet, I apprehend, much superior to the New Hollanders, and some of the other tribes to the westward. They are a mixed race—many have woolly hair and a decidedly negro cast of countenance; others have straight hair, and evidently belong to the numerous class that people the whole of the eastern islands. They do not much practice tatooing, but they smear themselves over, especially their faces, with some red substance mixed sometimes with black, which gives them a very savage appearance. They wear long hair generally, and have it twisted up in small folds with a sort of grass. In regard to clothing, they can hardly be said to have any; what they have is really indescribable. The females, several of whom we saw on shore, appear decently covered. Their condition, on the whole, is one of the deepest degradation and wretchedness. O that the pure and holy Gospel may speedily take root among them, and exert its transforming influence through the length and breadth of their land!

The following day was marked in a high degree by the mercy and goodness of our gracious God. We went on shore in the morning, at Ekeamu, and were highly gratified to find the teachers Fuataiese and Iavita, whom we had landed the previous day, safe and in good spirits.

SUMMARY.

From the ISLANDS OF THE PACIFIC, where, till the year 1830, the people sat in darkness, perishing for lack of knowledge, the word of the Lord now sounds forth to the regions beyond them; and the natives of Samoa, who were so lately degraded idolaters and cruel savages, now hazard their lives as the messengers of peace to other islands of those mighty waters, on which the curse of heathenism still abides. In our ENGRAVING the inhabitants of EKEAMU are seen welcoming to their shores the Samoan Evangelists; and, we trust, that the devout aspirations of every reader will be found in harmony with those of our devoted brother, Mr. Murray, that the God of Missions, who inclined the barbarous people to show his servants no little kindness, will open also their hearts to receive the message of salvation which they bear!

In the brief BIOGRAPHY OF MAKEA, the deceased CHIEF OF RAROTONGA, we witness the bright triumphs of redeeming mercy, and the rich reward bestowed upon the faithful Missionary by the Master whom he serves. "A Chief, born in heathenism—brought up in all the superstitions and cruelties of heathen idolatry—a despot, who had frequently imbrued his hands in the blood of his subjects for trifling offences, or perhaps, for no offence at all;—who had been accustomed, during his heathen state, to exercise his savage brutality in hewing to pieces the wretched victims of his caprice, and having the mangled portions of their bodies hung up in various parts of his premises." Such *was* Makea,—but he was washed, but he was sanctified, but he was justified in the name of the Lord Jesus, and by the Spirit of our God; and *now* the spirit, which was once the scourge and terror of his island, is *with* his Saviour; and, *like* his Saviour, in the mansions of glory. What hath God wrought!

Through the CHINESE SETTLERS AT PENANG, we have a glance of the absurd superstitions and abominable idolatries of the Celestial Empire; while the friendly and inquisitive disposition of the people warrants the hope that when the providence of God shall open, China (*and while we write may it not be opened?*) the Christian Missionary will not be an unwelcome visiter to the untold millions of that dark land.

With the paramount importance of a WELL QUALIFIED NATIVE AGENCY, the friends of Missions cannot be too frequently reminded, or too deeply impressed. European resources are limited, European labourers are too few, and European life is too frail, to meet the necessities of a perishing world. The Gospel *must* be introduced to heathen lands by *foreigners*, but it can never be adequately supported and extended but by *native evangelists*. The hope and prayer of the church for the salvation of the world should daily ascend to the exalted Saviour, that he would raise up, from among the heathen whom he has called by his word and sanctified by his Spirit, pastors and teachers for the work of the ministry, among their fathers and their brethren. In the sketch of RAMSEY PATERSON, we have an encouraging specimen of a Hindoo pastor, of a Hindoo church; and again we say to the generous supporters of our native brethren, "Be not weary in well-doing;" behold the men who are supported by your Christian love, and who, as your representatives, minister the Gospel of salvation both to the Christians and the heathen of their native land.

Every succeeding month brings glad tidings from AFRICA. When the London Missionary Society commenced its operations in that degraded quarter of the globe, (says the Report of the Cape Town Auxiliary,) "*one station only* had been commenced by the Moravian brethren, and it is probable that a few Christians felt the necessity of instructing their domestics; but *this was the whole amount of labour* rendered by the Christian church for the inhabi-

tants of this vast continent: they were without knowledge, without civilisation, without God and without hope, in the world." Now, says our intelligent and conscientious friend, the Rev. S. Dyer, "The Scotch brethren, the Moravians, the Wesleyans, and our own Missionaries, are all doing much good. In Caffreland, and other quarters, education, civilisation, and conversion, are all progressing; and as for Cape Town, I have seen and heard for myself. The principal booksellers' shops are stocked with Bibles and religious books—the work of education goes on well—infant schools, and adult schools are thriving; and there are many missionary hearts besides the hearts of Missionaries. From the Minister of the Dutch church I obtained some interesting accounts of the working of *negro emancipation*; and had the friends of Africa heard his statements their hearts would have leaped for joy like mine. Many of the Dutch boors are indignant with the Missionaries—and why? Because, say they, the Missionaries have done them an irreparable injury. Oh! what a testimony to the fruits of Missionary Societies! What they call injury is only justice to Africa." With joy and thankfulness may we adopt the expression of assurance from our valued brother, "The blessing of Africa will surely come upon Britain."

With mingled feelings of sorrow and delight we turn from the continent of Southern Africa, where the Sun of Righteousness is thus widely extending the power and glory of his healing beams, to clouds charged with death, and sending forth desolation on THE ISLAND OF MADAGASCAR. But why do the heathen rage, and the people imagine a *vain thing*? The tree of life has been planted in that soil, and though it has been stricken and despoiled by rude and ruthless hands, yet when the race of persecutors shall have passed away, it shall thrive and grow, and extend its branches over their dishonoured ashes. When the Missionaries were silenced, and their flocks left as sheep without a shepherd, the number of the faithful was less than 180; now, after seven years of bonds and imprisonment, slavery and death, that number is *not only undiminished but increased*. Thus persecution in our own times, as in the days of our fathers, defeats its own design, and the "blood of the martyrs is the seed of the church."

LIFE AND DEATH OF MAKEA, A CHIEF OF RAROTONGA.

His character before conversion.

THE subject of this memoir was one of the principal Chiefs of the island. He was descended from a family of Chiefs of the highest order, and could trace his ancestry back to the peopling of the island. Makea was considerably above the common size, his height six feet four inches, of a very commanding aspect, and his legs and arms beautifully tattooed. He was naturally of a proud and haughty disposition, which had been fostered by the unlimited power possessed by the Chiefs of this island, life and death literally depending on their nod. He was one of the last Chiefs of importance who embraced Christianity, and it was many years after that period ere he appeared to receive the truth in the love of it.

When we arrived at Rarotonga early in 1828, Makea and his people had nominally embraced Christianity; but on becoming acquainted with their private characters it appeared, that although they regularly attended to all the external duties of religion,

few of their evil practices, and those of a licentious kind especially, had been abandoned. Makea had professed to give up all his wives except one, but was in reality keeping secretly as many, if not more, than while in his heathen state.

From this time to 1833, many trials and difficulties were experienced by the Missionaries from various causes, but one of their principal trials arose from the secret and determined opposition manifested by a number of bad people to the progress of the Gospel. They not only opposed us in our work, but did all that lay in their power to distress and annoy all those who were willing by their services in any way to assist us; and as Makea was now a regular professor, and friend of the Missionaries, he also suffered with them in those persecutions. Three times during this period was our school-house set fire to; twice it was burned to the ground; the third time it was discovered in sufficient time to save a part of it; and well do we remember how regu-

larly he would come to our house, accompanied with some of the steady people, immediately after such a conflagration, to console with us, and resolve the next morning to commence rebuilding it. This was always done with a promptness and dispatch which surprised us, but which must be mainly attributed to his decision in the affair.

In May, 1833, a church was formed at this station. Only six, including the native teacher, Papeiha, were to be found who gave sufficiently decided evidence of piety to be received as communicants; and in consequence of the then low state of religion, the necessity of visiting their neighbours and countrymen from house to house, was suggested to them, that they might in their own peculiar and familiar phraseology urge upon them the necessity of an immediate attention to the state of their souls. The good effects of this were soon apparent. Many became concerned, and a spirit of anxious inquiry was manifested.

His first inquiries after the truth, and admission to Church-fellowship.

Makea began to evince some concern respecting his state as a sinner in the sight of God, and many things of a pleasing nature were reported of him. Towards the close of the year, he appeared to be earnestly inquiring after the best things.

From this time to 1835, he became a diligent inquirer after truth. His conviction of sin was very deep, and from being a haughty proud individual, he became as meek and quiet as a lamb. Almost as soon as he was acquainted with his state as a sinner, and his need of an interest in Christ, he proposed himself as a member for church fellowship. He was not, however, admitted till more than twelve months after. Knowing, as we did, his former character, we were desirous of obtaining more decisive evidence of the sincerity of his profession by his continuance in well-doing. In May, 1835, he with six others were admitted to church-fellowship, and continued to adorn the doctrine of God his Saviour until he was called to join the church above. The account which he gave of his conversion and religious experience, when admitted, was of the most pleasing kind.

His love to the word of God.

For some years, Makea and several other Chiefs composed my class at the adult school at daybreak. I attempted to teach them to read, but found my efforts useless; and placing a monitor over them, devoted what time I could spare to the children, and with better success. But no sooner did he begin to desire sincerely the word of God, than he applied himself diligently to learn-

ing, embracing every opportunity, and was willing to be instructed by any little boy who could teach him; and it was not long before he could read not only the Rarotongian with tolerable fluency, but also the Tahitian dialect. He became a diligent student of the Divine oracles, and often spent a great portion of each day in reading and meditating on them. He was equally diligent in attending on all the means of grace, whether public or private, never absenting himself from any except prevented by indisposition.

His humility and faith.

On Monday especially, and also on other evenings, our house was generally crowded with persons who came to talk over the subject of the preceding sabbath, and other portions of the word of God; and often, at the conclusion of the meeting, when they were about to leave, have I been much affected to hear him, with deep concern, address the people, and apply the solemn truths, which had been the subject of inquiry, to his own and their individual cases, saying, "Don't let us think that other people are intended; these truths deeply concern ourselves. What do we personally know of them?" Eternity, with its realities, awakened in him the most solemn thoughts, and, at times, the most fearful apprehensions, which nothing could calm but the exhibition of divine mercy in the gift of the Lord Jesus Christ. This appeared to be his only hope, his only trust. What a monument of divine mercy was here! A Chief, born in heathenism,—brought up in all the superstitions and cruelties of heathen idolatry—a despot, who had frequently imbrued his hands in the blood of his subjects for trifling offences, or, perhaps, for no offence at all; who had been accustomed, during his heathen state, to exercise his savage brutality in hewing to pieces the wretched victims of his caprice, and having the mangled portions of their bodies hung up in various parts of his premises. When reflecting on this part of his conduct in connexion with the solemnities of an approaching judgment, he would at times be filled with consternation and horror at the thought of meeting those whom he had formerly sacrificed to his cruelty. But then he would say, "I did it ignorantly. Why did you English people delay so long the sending the Gospel to us?" This unanswerable question has frequently been put to me. While others have said, "Oh, if you had come before, such an individual, such a Chief, such a father, and such a brother, would not have been killed."

He had a numerous family. The eldest son, our present Chief, and eldest daughter, are both members of the church; but he

was much tried in some of the younger branches of the family.

His efforts to do good.

From the time of his joining the church, he united with several of the other members in visiting the sick from house to house, to converse with them on the all-important concerns of their souls. In this employ he frequently spent one day in the week. He was very partial to a poor man who lived not far from his own house, named Teatai, a person greatly afflicted, having lost his fingers and toes, by a disease, called by the natives, the "kovi." He was one of the first members of our then little church, and, notwithstanding his great afflictions, had been a very useful person; for having learned to read himself, he taught many others to read also, and acted as a father over a class of young men who have most of them turned out well. One of them is a native Missionary at Samoa; and another, who dates his conversion to the good old man's counsel, is now a student in the institution.

His last illness.

For many months before he died, having also lost his eye-sight, he was confined to his house. Makea was very kind to him in sending him cloth and food when he was in need, and would frequently spend many hours in the old man's hut, conversing about the wonderful things brought to light by the Gospel.

In May, 1839, Makea was taken ill; he took some medicine, and partially recovered, but unfavourable symptoms soon returned, and every means used proved ineffectual. The state of his mind during his illness was

very pleasing: then, as when in health, he always seemed prepared to talk on religious subjects, and, whenever I called, he generally inquired into the meaning of one or more passages of the sacred Scriptures, which he had, in the course of his reading, marked for the purpose.

Death of Makea.

His disease now increased rapidly, which brought on a stupor, from which he did not recover. While in this state he was continually muttering, but little, however, of what he said, could be distinctly understood. Sometimes his friends could catch a few words, such as, "Regard well. Prepare! prepare! Let us go to the teacher to inquire about the word of God." And when the bell was rung for divine service, he would make many attempts to rise, and make signs that he wished to go; and in this state he continued till October 28th, when he breathed his last, and was admitted, we trust, into the presence of his Saviour—a monument of saving grace. A coffin was made for him of Tamanu wood, and the next day he was carried into the chapel by his mourning tenants, followed by his disconsolate widow and weeping children. All the principal Chiefs were present; and the solemn service was improved from the words, "Blessed are the dead which die in the Lord." After which, his remains were carried back, and deposited in a vault prepared for the purpose, adjoining his house, which is surrounded by a low wall, built of lime and stone; and the following inscription cut into the plastering of the vault:—

This is Makea's grave—he died in the month of October, the 28th day, 1839.

ULTRA GANGES. CHINESE MISSION AT PENANG.

(From the Journal of the Rev. A. Stronach.)

Celebration of a Chinese festival.

Feb. 6.—This being the fifteenth day of the Chinese new year, was the principal day of the feast of lanterns. I went out among the Chinese, and spoke to a good number of them. They seem to recognize me as a known friend, and are always ready to show little obliging attentions. The exhibition this evening consisted, first, of a great number of little Chinese boys and girls standing in a long line at one side of a Chinese street, having paper cut and coloured, and formed into the shapes of horses, fishes, or drums, with a candle in each, to make them appear as fire-horses, &c. Then there was a procession. First

appeared a very large and artfully contrived representation of a dragon, made of coloured paper and neatly joined, each part of its lengthened form being lighted with a candle. Ten or twelve men carried this dragon,—the emblem of Satan, yet the symbol of the Chinese imperial majesty. These men caused the head of the dragon, and its whole body, to move along in serpentine curves through all the streets inhabited by Chinese. Behind this dragon there followed three separate platforms, with two beautiful and interesting-looking girls on each,—one with her feet on a level with the heads of the bearers, and the other elevated on an iron frame, adorned with

flowers, to a considerable height above them. A multitude of high torches, and a succession of brilliant lights, accompanied this procession. At a little distance these elevated girls appeared like the idols which the Hindoos bear aloft as objects of worship. It struck me that this Chinese exhibition displayed the folly of idolatry very strongly. If wooden idols may be worshipped, surely these interesting creatures were more worthy of being worshipped than they. These were not only exquisitely formed, but they were full of life. Their eyes could see, their ears could hear, their noses could smell, their feet could walk, and their hands could handle. Still they were only young girls; and no one fancied for a moment that he should worship them. Yet the Chinese themselves are generally degraded idolaters; and such is their low opinion of the idols which they worship, that they think they are pleased with their little variety of plays, which are fit only for the amusement of children. Ah! how dark is the human mind, when unenlightened by the gospel!

The Gospel preached in a Chinese temple.

March 8.—As there was again a great concourse of Chinese at their temple this evening, I went in among them to distribute tracts and preach the Gospel. At a table opposite the principal door of the temple I laid down my books, and began to speak to the people of the truth which has been revealed from heaven, and which alone can guide men thither; then I gave some books to those who came forward requesting them. I took up one book and opened it, and immediately some persons around requested me to read and expound its doctrines. The people now came crowding round to hear, while I read of the Lord Jesus, and proclaimed mercy through his blood. After a while the loud sounds produced by the beating of gongs, &c., in the temple and on the stage opposite, quite

drowned my voice,—so I rested a little while. After the noise was abated I went in to the centre of the temple, where a seat was provided for me. I opened a book and read and discoursed at considerable length to a large congregation of Chinese, many of whom seemed to enter with something like intelligent interest into the views I brought before them, of the glorious and inspiring truths which cluster around the name of Jesus. I felt grateful to the Lord that I was permitted again to preach the Gospel to idolaters even in the place held by them most sacred,—no one forbidding me. Oh to see this people awaking and arising from the dead, that Christ may shine upon them!

The Scriptures distributed at a Chinese wedding.

March 16.—Went this evening, agreeably to an invitation received from the mother of one of our scholars, to attend a Chinese marriage feast. Mrs. Stronach also being invited, we went there together. The bride,—a pleasant, modest-looking young woman,—was clothed in crimson silk, and decked with a profusion of ornaments. After remaining some time there, talking to the women who were with the bride,—for the bride herself did not speak a word,—we were led to the other end of the house to see the bridegroom. There we were provided with tea and a variety of sweetmeats. The women seemed very favourable to Christianity. The mother of another of our scholars,—who also was related to the bridegroom,—said that her son, when at home, speaks much of the religion of Jesus, and is trying to teach his younger sister to sing the Saviour's praise. All the Chinese there seemed much pleased with our visiting them; and we would hope that what was said will not be in vain. To some men, who requested them, we gave copies of the Gospel which we had taken with us.

INDIA.

RAMSEY PATERSON, NATIVE TEACHER AT CALCUTTA.

BY REV. W. MORTON, OF CALCUTTA.

RADHANATH, or Ramsey Paterson, was brought up in one of our village schools, where he evinced much diligence, intelligence, and an amiable disposition. The instructions he there received were divinely blessed to his illumination and conversion. He has now been several years engaged in the work of village preaching, both to the converts and the surrounding heathen.

His natural talents are above mediocrity,

and they have been diligently cultivated. His attainments are respectable, and he is far beyond most in an accurate knowledge of his own language. I have often heard him preach, and deem him, in many respects, the most qualified of all our native preachers. He has great fluency of speech; his style is highly correct, idiomatic, and easy; his delivery graceful, and unaffected. His discourses show considerable compass

of thought, and are always grave, solid, practical, and impressive. He never appears to labour, or to aim at self display; his seriousness, gentleness, and freedom of manner, are very engaging, and his gift in prayer is most remarkable. I have heard no native so richly endowed with the spirit of grace and supplication, or who possessed so evident an unction in addressing the fountain of light and mercy. It was always to me refreshing and edifying to hear him, and I could always join my hearty amen to his prayers; they were simple, yet full; varied, yet unostentatious; pointed, direct, and fervent.

Radhanath is, I should suppose, about 27 or 28 years of age; he is married, and has a young family. His character for steadiness, regularity, zeal, and personal piety, is unalloyed: he is, I think, quite void of selfishness and covetousness, vices from which it is hard for a native of India to become free, even when he has sincerely embraced the Gospel. Nor is he chargeable with apathy and indolence, but performs the duties of his station with laudable activity and cheerfulness. So that his Christian character exhibits a very favourable specimen of the efficacy of the Gospel as the instrument of the Holy Spirit in regenerating the soul, and raising the fallen mind and

affections of man to the love of truth and holiness.

It will be very gratifying to his supporters in Scotland, to learn so much that is pleasing of their representative, for whom, no doubt, while contributing of this world's good, they have offered many prayers for a divine influence on his soul and on his labours. These prayers have been heard, united as they have been with those of the Missionaries, who have watched his opening mind, and laboured to direct his studies, and guide his earliest efforts.

In consequence of the pressing demand for assistance in the churches south of Calcutta, the brethren in that city set apart Ramsey Paterson by regular ordination to the work of the ministry, and he is now the pastor of the Church of Christ, gathered from among the heathen at Ramakalchoke. He is the first native who has been called to sustain that responsible character. He will need the prayers of his friends, and the friends of the Missionary cause, that he may be made an able minister of the New Testament,—kept humble, faithful, and devout, and be endowed with the grace required for building up the believers in faith and purity, as well as for operating on the surrounding masses of yet dark, idolatrous, corrupt, and debased heathen.

On the important subject of native agency in general, Mr. Morton adds the following:—

The friends of our cause ought to be informed that they cannot more effectually serve it than by engaging for the support of suitable native converts; first, while under preparatory Christian and general education in our Indian seminaries, and afterwards when employed as teachers, catechists, and itinerant preachers. It is not till they are settled as pastors that we can anticipate their receiving any pecuniary assistance from our converts, and even then they will be too

few in number, and, with very few exceptions, too poor to be able to do much in that way. *At present*, therefore, we must look to our churches at home for nearly all the means of carrying on the great and holy work of evangelisation. From 14 to 20 rupees a month, *i. e.*, 1*l.* 8*s.* to 2*l.* a month, will support a native preacher in our part of India very respectably, at least in country places.

SOUTH AFRICA.

PROGRESS OF MISSIONARY LABOUR AT CAPE TOWN.

We have much pleasure in stating that the Rev. Samuel Dyer, with Mrs. Dyer, arrived in safety at Cape Town, Oct. 13, on their return to the Ultra Ganges Mission. From Mr. Dyer we have received the following grateful testimony to the character and progress of the work of God at Cape Town.

Upon reaching this place, my first inquiry was for Dr. Philip; but he had left Cape Town for the interior, three weeks before. Mrs. Philip was kind enough to read to me two letters from the Doctor, dated from the Caledon Institution: these were of a highly gratifying nature; and as they contain the testimony of a gentleman from India, who accompanies Dr. Philip, and

who travelled in the interior ten years since, and now perceives the change, the evidence is doubly satisfactory. I am cheered exceedingly with the accounts I have received. The Scotch brethren, the Moravians, the Wesleyans, and our own brethren are all doing much good. In Caffreland, and other quarters, education, civilization, and conversion, are all progressing; and as for Cape

Town, I have seen and heard for myself. One gentleman told me, that in Cape Town every body may do just as much good as he likes; another told me, that people go into the principal booksellers' shops, and express their surprise to find them so stocked with Bibles and religious books. Many of these are bought by visitors from India; but whence such a taste for religious books in India? Surely our countrymen there, are now what they were not once; and the change may most readily be traced to the establishment of Missions by the London and Baptist Societies. The work of education goes on well at Cape Town. Infant schools, and adult schools are thriving; and there are many Missionary hearts besides the hearts of Missionaries. The blessing of Africa will certainly come upon Britain; and Christians have only to persevere in their blessed efforts, and in due season they shall reap.

On Sunday the 17th, I was invited to go on board a ship in the bay. An individual, according to his usual custom, had been to the shipping, and had persuaded the Captain of one of the vessels to hoist the Bethel flag. I was thus summoned to preach under the Bethel flag, which I did to a very attentive audience. After the morning service, a gentleman, a visitor of the Christian Instruction Society, invited me to accompany him to his district in the town. Here we found some Malays; in one house, two aged men were conning over an Arabic MS. in which they appeared to be much interested. Being seated, my acquaintance with the Malay was in requisition; and I preached to them Jesus. The next Malay house which we visited was occupied by a very intelligent and interesting man. He told us that he was once a Christian, but at that

time nobody taught him "one single thing;" the Hadjees, he added, were more considerate; they had taught him; and he was now a Mohammedan, and if we wanted to teach him Christianity, it was now too late.

After dinner, I went by invitation to the Scotch chapel. Here was a noble congregation of coloured people; the chapel is large and quite full; and the minister preached a most animated discourse in Dutch. I was highly gratified to behold such a noble sight. From the minister I obtained some interesting accounts of the working of negro emancipation: had the friends of Africa heard his statements, their hearts would have leaped for joy as mine did. Many of the Dutch boers are indignant with the Missionaries—and why? Because, say they, the Missionaries have done them an irreparable injury. Oh! what a testimony to the fruits of Missionary Societies! What they call injury is only justice to Africa.

In the evening I preached at Union chapel. To-day (Oct. 18,) I visited the Scotch brethren's schools; in one sense Cape Town seems to be all alive. Never was I more delighted than in my visit to the adult school. I could have wept for joy at the sight which I beheld. Perhaps there were 200 persons of colour manifesting an insatiable desire to learn to read, instructed by pious members of churches. The pupils were of all ages, from 20 to 80, and of both sexes. At one time the teachers were teaching them to read; at another, pouring into their hearts religious instruction, *viva voce*; and then they sang and prayed—to me it was a truly refreshing season, for the Spirit of the living God seems to be moving on the face of these waters.

We embark again on Wednesday next, the 20th instant. We are all quite well.

MADAGASCAR.

A LETTER has lately been received from Mr. Baker, at Mauritius, containing some account of the Christians, who are still suffering cruel persecution in Madagascar. On the one hand, these accounts are cheering and encouraging, as proving that God is preserving there a faithful band, and even augmenting its numbers, notwithstanding the "fiery trials" to which it is constantly exposed. On the other, the accounts are calculated to awaken deep sympathy and fervent prayer. The sufferings of the little flock are truly severe, and they are evidently enduring far more than they are able to describe. The expressions of their faith and patience, and of their attachment to the holy volume, the source of their consolation, are truly delightful. Surely we may hope God has mercy in store for them, and, to use the beautiful language of the letter which accompanied theirs to Mauritius, that the "Great Shepherd of the sheep will never forsake them!"

(Extract of a letter from Mr. Baker, dated Port Louis, Mauritius, August 20, 1841.)

I have just received from Mr. Le Brun a letter addressed by Mr. — to him, en-

closing two letters from the poor Christians of Madagascar. I copy them for you with-

out a moment's delay. It would appear that Mr. — must have written to the Christians after Mr. Johns' visit to Tamatave, and yet not a word appears in any of their letters to indicate that they had any knowledge of Mr. J.'s or Mr. G.'s intentions to attempt their rescue, or even that they knew of Mr. Johns' visit to Tamatave. It is not unlikely that Mr. G., who left about the 22nd of July, and has not yet been heard of at Mauritius, turned into some port on the coast of — in order to effect a communication with them, and it is not improbable he will in that case succeed.

It is quite obvious no large number can be rescued by way of Tamatave; and when the danger is considered, I think we ought

to pause seriously before we encourage the attempt to rescue any. I shall now write a second time for permission to go up to the capital, although the savage and infuriated conduct of — in giving the ordeal or *tangena* to 3,000 people in one district, leaves me but little chance of success. Every thing I hear demonstrates how that madman is hurrying the government forward to utter ruin. The sufferings of the people who do not take refuge in the woods are inexpressible, and the banditti are increasing in all directions. A man was sent here a few weeks ago from a band of 200 sufferers, to ascertain if there was any way of their getting to this island.

(Translation of a letter from a friend on the coast of Madagascar, addressed to Rev. J. Le Brun, Mauritius, and enclosing the two letters from the Malagasy Christians.)

I wrote to you about a month ago by the "Etoile," and then explained to you the painful position of the Christian fugitives who are persecuted in this country in the cause of our Lord. I have not yet received a reply to my letter.

The messenger, whom I sent off a few weeks ago, met with these poor Christians. He reached them, with much diligence, after eight days' journey. On receiving my communication, they sent me two of their number to ascertain what reply I had received from you. I know not yet what reply to make to them. I cannot permit myself to do *nothing*, and yet without some instructions I am not prepared to adopt any measures. I do not know what the Society may have decided on with respect to them; and whether I ought to assist in getting them out of the country or not.

These suffering Christians, on whose behalf Christian piety and charity loudly speak, are wandering, and live as fugitives, to the number of about two hundred.

(Translation of a letter from Native Christians, dated Tananarivo, say June 25, 1841.)

Our salutations to you, say the little flock in Madagascar. Through the blessing of God on us, we are yet alive, and do not forget you and all our friends. This is what we have to communicate to you, beloved Father!—the affliction which has occurred to us, and of which you have heard, greatly increases. Executions, ordeals, and miseries increase throughout the country, so that 3,000 persons have lately taken the *tangena*, in Vonizongo, by order of the sovereign and the officers; and at other places it has been the same. The wretchedness of the people is unutterable,—it is exceedingly great through the country, and we announce it to you, our friends in the Lord! However, through the blessing of God, we are able to send you this letter.

Their utter destitution constrains them to wander about from mountain to mountain in search of something for food, and at the same time to escape the pursuit and rage of their deadly persecutors. Those who remain at the capital, and have been reduced to slavery, on account of their faith, seek the Lord under cover of the darkness and the silence of the night.

You will see by the letter which they have written to me, and which I forward you under this envelope, how fearful is their condition. Still, they do not lose courage. They place their confidence in God, and in the great Shepherd of the sheep, who will never forsake them.

If I do not receive a reply from you, I have resolved on bringing one of these Christians with me to Port Louis, that his presence and voice may serve as the echo of his unhappy brethren who are in the midst of suffering, and enduring every kind of calamity.

Do not forget us; do, Sir, let us all be remembered by you!

We have received your letter conveying your salutation to us all. We now send you the bearer of this letter to see you, and his meeting you will be the same as if we ourselves met you in person. He has our entire confidence, and he is acquainted with us all. You may safely tell him whatever you have to communicate to us, and whatever he tells you, *that* you may receive as our communication. He has done all he possibly could to preserve the little flock; tell him what you advise us to do. Do rescue us, beloved Father! if possible. If God be not our defence, we are dead men; we are as a city set on a hill, that cannot be hid. The bearer of this letter cannot

write—will you please to put in writing what you have to say, lest he should forget it?

Our government service continues to be excessively severe. When the children of Israel served under Pharaoh, perhaps they obtained some little respite, at any rate, by night; but *ours* is incessant labour; we must work both day and night.

With regard to the number of our little flock, the bearer of this will tell you, if you ask him.

We further beg of you not to trust too

much to the people of the — country. They have caused death among us already. We do not feel able to write all the particulars to you, but the bearer of this conveys all that we have to communicate. Our especial salutations to you; you are as our anchor, and we have seen how zealously and devotedly you have laboured for us, and not only for us who survive but for them that have fallen asleep. May the Lord bless you in all your work, and may you not lose your reward!

(*Second letter, dated say June 26, 1841; written by four persons to the same friend.*)

To you, beloved friend, health and happiness! We have received your letter, and the various things which you sent with it, —cloth, soap, and salt. May God bless you; may Jehovah God lift up upon you the light of his countenance, for the compassion you have shown to the suffering and afflicted people of God. We have, indeed, in you a friend. It is not in our power to repay you. May He bless you, and all that is yours, whether in going out, or coming in.

You desire us to come to you. That is good. But as yet there is too much public business on the road to permit the attempt: many are engaged going and returning, in conveying timber from the forest, for building houses for the Queen. The path is therefore, dear friend, too narrow as yet; but, through the blessing of God, we do hope to meet you.

You exhort us to take courage, and not to be cast down. We accept your exhortation, and we all take confidence, and rejoice; and you further ask us if there is

any thing we want, adding, that we should write and tell you. Now there is one point on which we are much afflicted—our want of Bibles; we can conceal them, though there are many enemies. Those we possess are quite worn out. Many thanks to you!

And, with regard to the means of our support, it may be said we have, and we have not. All our property was taken from us before we were reduced to slavery formerly, and we are not yet free, but remain in service. However, this is the word of the Lord; “Consider the ravens, they sow not, they reap not, yet God feedeth them:” and just so, beloved friend, the Lord has pity on us.

We have been in very great affliction and danger, but God has mercifully preserved us hitherto. Salutations to all the congregation with you, from the little flock scattered, for the shepherds are gone. However, we meet and visit one another occasionally. Our trustworthy companion conveys this. Do not hesitate to feel confidence in him.

JUVENILE ZEAL.

Our long-trying and devoted friend, Dr. Leifchild, has employed his pastoral influence among the Lambs of his flock on behalf of Missions, in a form somewhat novel, but which we sincerely hope may possess very extensively among our churches, *the force of an example*. We know not of a better method in which the Christian pastor can promote the happiness and improvement of ‘the little children’ under his oversight, or more effectually and permanently serve the cause of the heathen, than by thus awakening the sympathies of the young in their wretched and lost condition.

A VERY interesting meeting took place at Craven Chapel, on Wednesday evening, January 5th, of the children connected with the church and congregation; at which Dr. Leifchild presided.

In the spring of last year, Dr. L. invited some of the parents, and many of the children, to meet him, and a Children’s Auxiliary to the London Missionary Society was formed. Miss Brown was chosen the Treasurer, and Miss Burn, Secretary. Mana-

gers were engaged, and several collectors volunteered, who each undertook to collect a halfpenny or a penny per week from twelve children. Books were distributed for the purpose, with a blank leaf at the end, for the gifts of those adults who chose to assist the little ones with donations. *The plan has answered beyond the most sanguine expectations*. Many of those parents who dedicated their children to God from the birth, enrolled the names of their infants

as subscribers, and paid up their subscriptions. The children being at home for the holidays, the first public meeting was held on the above evening; and the numbers who attended, filled the lower part of the spacious building to overflowing. A concise and interesting Report was read, from which it appeared, that in the portion of the year during which this auxiliary had existed, the sum of 65*l.* had been collected without infringing on the contributions to the Adult Association. In the course of the evening, a letter was handed to Dr. Leifchild from a parent, enclosing sixty-four penny pieces, which had been collected by a little girl, under four years of age, who was to have presented them to the meeting; but she had died, and her mother felt a mournful pleasure in the fact, that her dear little one had done something for the cause of Jesus, before she joined the thousands of children who sing his praise around his throne in heaven.

The children were also much interested by the introduction to the meeting, by the eldest daughter of the Rev. R. Moffat, of Sarah, a Bechuana girl. This girl was found when an infant only a month old, buried in the earth, where she was supposed to have been placed by her mother, and had remained all night. Her feeble

cries were heard; and, after a search by Mr. Moffat, his wife and others, the little creature was discovered and released from her perilous situation; and Mrs. M. took her home and brought her up with her own children. She then came with Mr. Moffat's family to England, and is now in course of education to fit her for future usefulness in her own country. She is intelligent and docile; acquainted with three languages, Bechuana, Dutch, and English, the last of which she speaks distinctly and correctly; she has been taught to sing, and has a powerful and pleasing voice. Dr. Leifchild most pathetically alluded to Him who had heard her infant cry and sent his Missionary to her succour, when a helpless babe buried in the earth; as affording encouragement to her and all the children present, in every difficulty to direct their prayer, and place their confidence in his goodness, his mercy, and his love.

The interest of the meeting was well sustained to the close. The children pledged themselves to renewed and increased exertion, during the current year; and many additional names were given as subscribers.

It is hoped, that this effort will be a stimulus and example to other pastors and churches, to go and do likewise.

PERSEVERANCE IN SELF-DENYING LIBERALITY.

WE have derived much gratification from the following letter of one dependent on the labour of his hand addressed to the Directors of the London Missionary Society. Did the heart of every friend of Missions thus "devise liberal things," and his hand give "as God hath prospered him," instead of having to lament over exhausted resources, to reject overtures of service from "men of God," whose hearts beat with compassion for the heathen, and allow the calls of perishing millions to remain unanswered, we might prosecute the sacred enterprise with redoubled energy, and under the promised blessing of the Saviour, with ever growing success:—

DEAR SIRS,—From an early period of my religious history, the following portion of Scripture has been deeply impressed upon my mind: "Honour the Lord with thy substance, and with the first-fruits of thine increase; so shall thy barns be filled with plenty, and thy presses shall burst out with new wine," Prov. iii. 9, 10; and though I have endeavoured ever since to obey these injunctions, and believe these promises, yet, for a considerable period, I was often pained and perplexed as to what I ought to give to the service of God, and what I ought to reserve for my own use.

About four years ago I was led to cast a seventh part into the treasury of the Lord, but some time after altered it to a fifth, from having heard the Rev. W. M'Kerrow preach an excellent sermon in behalf of Home Missions, in which discourse he gave utterance to sentiments like the following: "That while under the Gospel dispensation, God accepts every man's gift according to his ability and willing mind, without prescribing the actual amount in each particular case, yet the claims of the Gospel upon the liberality of Christians were as great and binding, and even more so than the requirements of the

law upon the Jews, which demanded, as some have calculated, at least one fifth of their increase."

Through grace I have been enabled to make the following practical improvement of the above remarks:—

When I have been in a situation in which I received a salary exclusive of board and lodging, I have given a fifth of the whole amount—when I have had to board and lodge myself, I have done so according to my salary, and then given a fifth of the remainder. By this means my contributions to the cause of God are not regulated by the expense of my dress, or other comforts and conveniences, but these last are made to depend upon the amount of salary left when the cost of the necessities of life and the first-fruits have been deducted. I have also redeemed many presents I have received, by giving a fifth of their supposed value to the service of the Redeemer, and purpose redeeming the whole of them when I have the requisite funds. I may also add, that so far as my recollection serves me, I believe that I have been enabled for the last three years, annually to double (at the least) my donations to your Society, though at times the carrying out of this plan has been a work of faith.

It was my intention to have made the above communication last year, to my then pastor, and I have been induced to make it on the present occasion by observing that those whose means were apparently much greater than mine, gave but little, if any more than myself at the late Missionary Anniversary held at the place where I am at present residing; and also from the conviction that many young members of our churches by adopting this rule, would be able to give annually their five pounds or more to your Society alone, who now give much less, (including all their donations to every other religious object in the course of the year,) because they first provide for their dress and comforts, and afterwards for the spiritual wants of the heathen at home and abroad; or else are unduly seeking to lay up for themselves treasures on earth, which may soon take to themselves wings and fly away.

I am quite aware that there are many persons who have not only personal, but relative claims upon their property, and that these claims must first be discharged or provided for before they are at *liberty* to give any thing to the cause of Christ, for God hath said, "I hate robbery for burnt-sacrifice."

By giving to this a place in your Chronicle of next month, if you think it worthy of it, you will oblige one who, though he sometimes thinks he does not give as liberally as he ought, and often sorrows that he feels such little love to Christ, and so little desire for the salvation of souls, still hopes he may with sincerity subscribe himself,

A FELLOW-HELPER TO THE TRUTH.

MISSION LIBRARY AT CALCUTTA.

We gladly insert the following, at the request of the Rev. W. Morton:—

May I be permitted to call renewed notice to the plan of raising a Mission Library in Calcutta, for the benefit of our native students. Some very handsome contributions have been already made to this laudable object by our lay friends in several parts of the country, and by a few of our ministers, who are themselves authors; but as yet the number of these latter who have sent us copies of their publications is very limited indeed; and some who kindly promised, have not yet sent in their contributions. As my departure for India is close at hand, I would respectfully urge an

immediate expression of their zeal and readiness, and liberality, in this good cause. We have many admirable writers among the members of our churches, to whom a single copy of one or more of their works could be no great sacrifice, and would be of great value to our object. The government, and other collegiate institutions in India, are extending respectable education very widely and rapidly: our native Christian labourers must not be behind the natives of their class, or they will fall into contempt and inefficiency. But how shall they be taught, or learn, without books?

MISSIONARY STORIES.

Our Publisher, Mr. SNOW, is now issuing under this title, a series of *little books for little children*. They are *true stories*, composed with great simplicity and piety, and presented in a form truly beautiful and attractive. We are at no loss to trace the hand of the writer; she has our best thanks for her labour of love, and we earnestly hope she will be encouraged to prosecute this department of usefulness to which her heart is so warmly attached, and for which the productions of her pen are so admirably adapted.

ORDINATION OF MR. A. E. WALLBRIDGE.

ON Monday evening, Jan. 17, Mr. Angel Edwin Wallbridge, appointed to Demerara, to labour as an Evangelist and Superintendent of the Normal school, George Town, was ordained at the Weighhouse Chapel. The

following ministers officiated:—Rev. T. Binney, Rev. S. S. England, Rev. J. J. Freeman, Rev. W. S. Palmer, Rev. A. Tidman, and Rev. H. Townley.

ORDINATION OF MR. DALGLEISH.

ON Wednesday evening, October 13, Mr. John Dalgleish was ordained at Edinburgh, as a Missionary to Berbice. The following ministers were present, and assisted in the service:—Rev. W. S. Alexander; Rev. W.

Bruce; Rev. J. Cooper; Rev. G. Deans; Rev. Dr. Paterson; Rev. J. Robertson, Portsburgh; Rev. J. Robertson, Musselburgh; Rev. W. Thomson.

ARRIVAL OF MR. AND MRS. PETTIGREW IN BERBICE.

ON Thursday, October 28, Mr. George Pettigrew and his wife, arrived at New Amsterdam, Berbice, by the ship *Margaret*, Capt. Robertson. They immediately proceeded

to their sphere of labour at Lonsdale, and entered upon the discharge of their appointed duties under circumstances of great encouragement.

ARRIVAL OF MISSIONARIES AT MADRAS.

ON Sunday, Oct. 31st, the Rev. J. H. Budden, on his way to Calcutta, and Mr. and Mrs. Paine, proceeding to Bellary, arrived at Madras by the ship *Pekin*—all

well. Mr. Budden embarked again on the 4th of November, and Mr. Paine expected to leave for Bellary about the 15th.

MISSIONARIES ON THEIR VOYAGE OUTWARD.

By a letter written at sea, and dated Dec. 10th, we are informed that Mrs. Johns, and our Malagasy friends, on their voyage to Mauritius, had, after touching at Madeira, arrived under very favourable circumstances,

in lat. 13° 15' S., long 32° W. They were in the enjoyment of health, and cheered with the prospect of a speedy and safe arrival at their destination.

RETURN OF MRS. C. CAMPBELL FROM INDIA.

ON Saturday, December 5, Mrs. Colin Campbell arrived on a visit to this country, by the ship *Anna Robertson*, via Madras, from her station at Mysore, South of India. She has repaired to England to obtain medical advice for the removal of a painful

ophthalmic affection with which she has been for some time afflicted; and, upon recovery, purposes to return to her devoted husband, and resume the important labours in which she has been long employed.

ACKNOWLEDGMENTS.

The thanks of the Directors are respectfully presented to the following, viz. :—

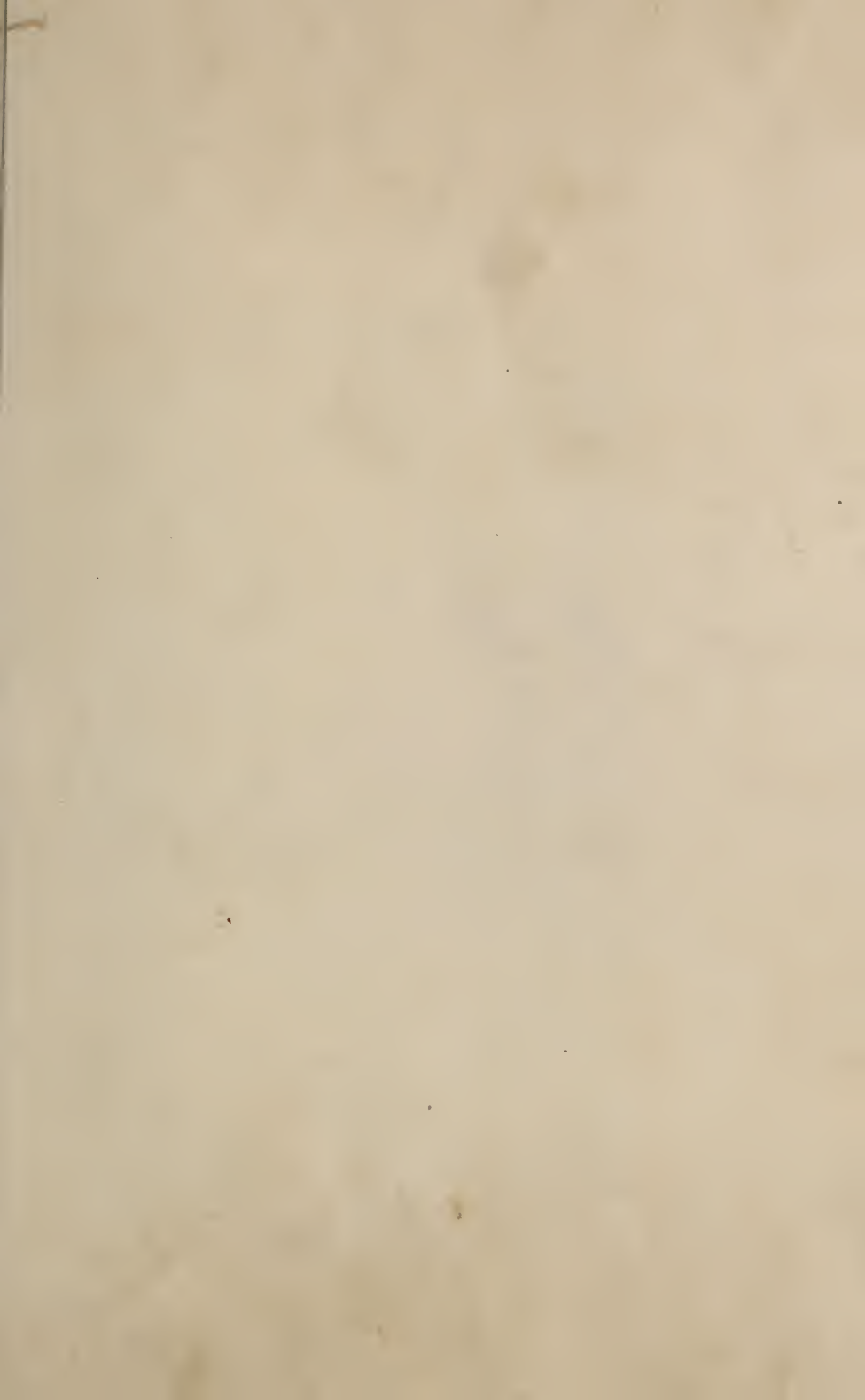
To Mr. Mercer, Kingswood near Wotton-under-Edge, for a sacramental service, per Rev. R. Knill, for Krishnapore church, Calcutta; to the young ladies of Holywell Mount Chapel, for a box of useful articles for Rev. E. Davies, Berbice; to D. B. and P., for a parcel of stationery for the South-Seas;

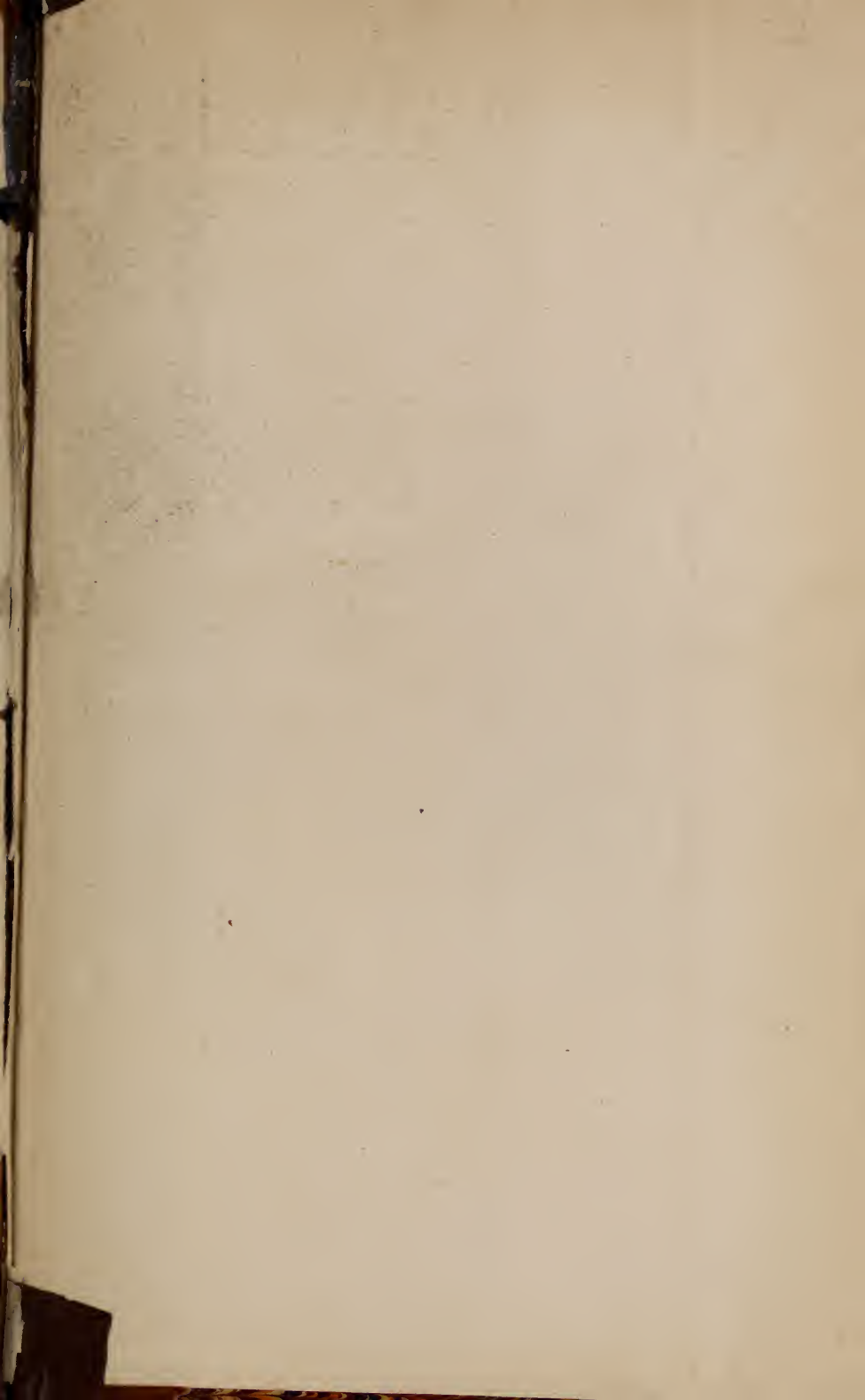
to the Missionary Working Association, above Bar Chapel, Southampton, for a box of useful and fancy articles, value 25*l.*, for the benefit of the Surat Institution, under the superintendence of Messrs. Clarkson and Flower; to Mr. Le Blond, Upper Homerton; to Rev. W. Hall, Kingsland; and to Mr. Holtwhite, for some Reports, Evangelical, and other Magazines, &c.

MISSIONARY CONTRIBUTIONS,

From the 1st to the 31st of December, 1841, inclusive.

£ s. d.		£ s. d.		£ s. d.	
A Servant, by sale of bones	0 1 0	For G. and M. Cortis, in		Penywain.....	4 9 6
New Broad-street Aux.		Surat School.....	5 0 0	Morfa	1 10 1
Society, on account.....	50 0 0	For W. Randell, C. Fletcher, T. Adkins, and R. Lankester, in Berhampore school	12 0 0	Basaleg	2 6 6
Clapham, a few young friends, by Rev. G. Browne.....	3 14 0	Sunday-sch. for Surat School	4 7 0	Less exps. 2 <i>s.</i>	115 14 0
Friends, per Mrs. Fleming for Native School..	7 0 0	Do. for School in Jamaica	4 7 0	<i>Norfolk.</i>	
Fitzroy Rooms, Legacy of late Mr. W. Mitchell, per Mr. W. Fletcher and Mrs. Mitchell	19 19 0	Mrs. Forbes, for Benares School.....	1 0 0	Collections by Rev. M. Hill—	
Walworth, York-street, one-third of annual collection	30 0 0	156 <i>l.</i> 1 <i>s.</i> 3 <i>d.</i>		Wortwell	7 13 6
J. L. per Miss Eggbrecht, for an Orphan Girl at Benares	3 0 0	Portsea	161 1 2	Harleston.....	4 10 0
For Sch. at Trevandrum, Mrs. Cuff for Elizabeth Cuff	2 5 0	<i>Hertfordshire.</i>		Long Stratton.....	1 14 0
Mrs. Raymond, for Harriet Raymond	2 5 0	Bedwell-park, Sir C. E. Smith, Bart. for the Chapel at Kingston	5 0 0	Watton	2 10 6
W. S. Cuff's Mis. Box ...	1 1 2	<i>Kent.</i>		Burnham	5 10 1
5 <i>l.</i> 11 <i>s.</i> 2 <i>d.</i>		Sheerness, per Mr. R. Brightman—		Creak	1 7 0
Mr. D. Murray, for Providence Chapel, New Amsterdam	5 0 0	E. B. to fulfil the request of her late husband	1 0 0	Walsingham	1 7 1
<i>Berkshire.</i>		J. W.....	0 10 0	24 <i>l.</i> 17 <i>s.</i> 2 <i>d.</i>	
Windsor, on account.....	120 0 0	1 <i>l.</i> 10 <i>s.</i>		<i>Northamptonshire.</i>	
<i>Cheshire.</i>		Tunbridge, on account...	5 0 0	Asso. of Indept. Ministers—	
Chester Aux. Soc. on account.....	190 0 0	<i>Lancashire.</i>		Harborough.....	35 6 2
Minshull Vernon	12 8 0	East Aux. Soc. per S. Fletcher, Esq. on acco.	119 19 0	Weldon	9 10 0
<i>Derbyshire.</i>		Bolton, Duke's Alley Ch. Mrs. Walker.....(D.)	100 0 0	Ashley and Wilbarston	9 0 0
Aux. Soc. per J. Harrison, Esq.—		Ulverstone	11 7 6	Kettering	28 2 11
Heage and Fritchley ...	12 7 7	Liverpool, Mr. D. Davies	1 1 0	Welford.....	28 0 7
For a Girl at Nagercoil, M. R. Hunt.....	2 5 0	<i>Lincolnshire.</i>		Old.....	10 13 1
Repton and Barrow	24 2 10	Brigg.....	43 16 6	Weedon	12 0 0
For Wid. & Or. Fund	1 10 0	Mr. J. Hopkins, for Maccom's daughter.....	1 0 0	Long Buckby	22 2 6
Derby	118 18 7	44 <i>l.</i> 16 <i>s.</i> 6 <i>d.</i>		For Nat. Tea. D. Griffiths	10 0 0
Belper	21 19 0	Sleaford.....	13 14 8	Creton.....	12 0 0
Middleton.....	8 3 6	<i>Monmouthshire.</i>		Brigstock	7 2 6
Less exps. 9 <i>s.</i> 6 <i>d.</i>	188 17 10	Welsh Association, Tredegar, per Rev. H. Jones	42 7 6	Wellingtonborough:	
<i>Devonshire.</i>		New Inn, per Rev. D. Davies	15 14 6	West End Chapel ..	20 17 3
Kingsbridge	8 7 0	Per Rev. M. Ellis—		Salem Chapel	37 13 9
Barnstaple.....	17 9 10	Mynyddyslwyn	11 16 3	Cheese-lane Chapel..	42 1 2
Ford	2 0 0	Ebenezer Pontypool	8 5 2	Public Meeting of the United Congregations	12 1 2
Dartmouth on account	31 0 0	Trosnant do.	0 12 3	For Mrs. Mault's Sch. by Mrs. Taylor.....	7 0 0
<i>Durham.</i>		Siloah	1 2 0	Orlimgbury	1 14 7
Chester-le-street.....	12 0 0	Cefn y Crib	1 0 0	Doddington	4 0 0
<i>Gloucestershire.</i>		Horeb	2 10 0	Yardley Hastings	12 5 4
Shipston-on-Stour, Col. by a Female Friend	0 12 0	Pen-y-main	3 11 11	Kilsby	9 10 6
<i>Hampshire.</i>		Jerusalem	4 2 0	Less exps. 2 <i>l.</i>	*339 1 6
Southampton	129 7 3	Salem	1 12 9	* Including 185 <i>l.</i> 0 <i>s.</i> 2 <i>d.</i> previously acknowledged, on account.	
		Tabor	1 2 0	Peterborough	22 17 0
		Blaenafon.....	4 0 0	Mr. B. L. Ward, per Rev. E. Stallybrass	23 0 0
		Per Rev. J. Jones, Newport—		Whitlease.....	3 8 4
		Mill-street	3 7 0	Market Deeping.....	4 14 1
		Hanover	4 0 0	Less exps. 2 <i>l.</i> 19 <i>s.</i> 5 <i>d.</i>	56 0 0
		Maesllech.....	2 2 7	<i>Oxfordshire.</i>	
				Oxford, per G. Davenport, Esq., on account	34 0 0

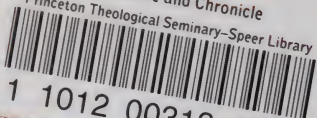




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